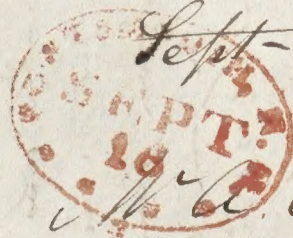


James H. Haven
Portsmouth
Sept. 11th 1828

S. Berwick
Sept- 16th 1828
Forwarded
M. A. Phelps



10/16

~~S. Berwick~~
~~Two over~~
mess

a change of ^{man's} natures, for as free agents they must have the power to do good or evil - and God gives us this power to do either as much as he gave it to Adam and our abusing this liberty does make God ~~more~~ chargeable with our sins than Adam's sinning makes him chargeable with his sin - No God was not responsible for Adam's ^{is he} nor for ours ^{Adam} and all men are accountable for their own sins - We all have natural capacities for doing our duties - God will not require of any man more than he is capable of doing - and each individual's happiness will depend on the use of the faculties & privileges given to him - The man in the parable was not punished because he gained less than another but because he did not gain at all - because he did not use the power given him - If you make degrees of ~~sin~~ ^{sin} as implied in your illustration of Brandy Water I agree with you fully (but it is a ^{new} way of saying man is totally depraved) I say, that men are sinners of greater and less degree but they are not born so, they are all as free from sin when born as Adam was when he was created - I think you wrong in your charge that my principles lead to infidelity I hope and believe that ~~we~~ we are as much opposed to it as any - My aim and prayer is to find the truth and be established in it - and I trust that God will ~~lead me to it~~ I expect to be obliged to exert myself to keep uncontaminated by the dangers to which I shall be exposed -

Let me close by wishing your advancement in all good things - If you are in error may God lead you from it -

Let us both strive, by our example, to make men love virtue and practice to cultivate virtuous minds to make them believe that if men are virtuous and ~~truly~~ ^{truly} really and truly, not outwardly and falsely, but so as to be approved by the ~~the~~ all knowing God, who searcheth the heart, that they may rely on his promises to assist them and lead them to a happy immortality - you have the good wishes of

your friend James W. Haven

it is to be obtained by a merely outward morality, by cold hypocritical acts of devotion - it cannot be gained in this way. outward acts are chiefly ~~valuable~~ ^{valuable} as they tend to form in the inward man a true love of virtue, and holiness - We must make ourselves not only apparently, but really good before we can be truly happy, if man had a living faith of this how much would be done ^{towards} ~~in~~ advancing the kingdom of Christ! We must be regenerated from all the sins ~~around~~ by which we have defiled our natures, and as fast as we do this Heaven will dawn in upon our souls - we shall see the reward of being Holy & Good - The reward is in the state of the person, being good, is being happy - But can we arrive at this state? Have we the power to make ourselves good and christian? I think we can arrive at this state with the assistance from on high which is promised by Jesus Christ "seek and ye shall find knock and it shall be opened" - we can seek & we can knock - and in all the calls to turn from sin, and embrace virtue the power to do it is recognised - Jesus and his Apostles would not have mocked men by asking them to do that which was out of their power - I do not say that men can make themselves pure and good alone, far from it, but we all can do those duties which are the conditions of God's bestowing the aid which is necessary for us - God will help us, if we help ourselves he will give us that assistance by which we are to be sustained in all our temptations & by which we are led upward to more perfect purity This influence is not exerted ^{merely} ~~once~~ but always it prompts to good and restrains from evil - It is not a forcing, but a persuading impulse, it does not carry us but leads - It is operating in all the various circumstances of our lives - It is constantly giving us good thoughts ~~and~~ but, I think, we cannot distinguish it from our own meditations It is working in our minds but we cannot tell when or how we can not tell whence it cometh or whether it goeth - This is the power used in our regeneration - But this regeneration is not a change of our natures but a better regulation of the natures we always had - I think this change ~~is not the same~~ varies in degree in different persons - The man ^{who} has always kept his passions & appetites in subjection will not need so great a change as he who has ^{let} them always rule - and ^{as} ~~we~~ think that those in degrees of sinners ~~there will need it~~ ^{so} I think there will be degrees of regeneration, those who are the furthest from a christian character will need the greatest change - But, as I said before this is not

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Dr Sir - I received yours on last Monday - I shall not attempt to answer all your remarks on Mr Whitman's discourse for I do not think them altogether just, such as, your substituting one meaning of Holy Ghost or Spirit when he gives another which is evidently the true one viz. the ordinary influence which is assisting us to do our duties -

Did you not know that I might come on you with as much propriety, saying according to Trinitarians you believe the Holy Ghost to be the almighty God - therefore you make the same absurdity that you charge upon Mr Whitman - But I do not see what great good results from this kind of disputing to compensate for the danger of the charitable temper which all the followers of Christ ought to possess -

Is it not better, and more christian, to see in what we agree - to unite & fight against immorality & infidelity (which are our common enemies) than to open the breach between those who ought to have a brotherly love for each other - Is not the high spirit of controversy which is so prevalent among all sects (Unitarians as well as others) opposed to that Charity which is greater than Faith or Hope - I trust ^{you} will not see any hostility in this, for nothing farther from me - I shall give some ideas of mine which I hope you will accept in friendship - If you perceive the absence of method in this, excuse it - knowing that I am not accustomed to write much -

I consider the grand question with all to be, How shall I obtain the approbation of our Father in Heaven? How shall we obtain that state in which we shall be happy? Is it not the answer of all christians, by doing all in our power to live holy lives - by doing our duty towards God, man, & ourselves, not merely - outwardly but sincerely and with a view to form in our hearts pure, holy, and in fact christian tempers - By doing this I believe we shall receive the favour of our Father in Heaven - we shall have some of the happiness, even here, which follows the consciousness of having endeavored to do our duty - And the happiness which flows from this frame of mind together with the pleasure of contemplating the attributes of God & His works is, I think, a foretaste of the joy of Heaven. When all who have improved the talents given them here will have enlarged capacities for increasing in Holiness and virtue given them - this advancing (which must be commenced here) will be an inexhaustible source of joy to them - If then Heaven is to depend so entirely on the state of the mind how absurd to suppose that (as is sometimes charged to Unitarians)